

John Chrysostom
ca. 349-407



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
302-537-6055 (church) / orthodoxdelmarva.org /
frjohn@orthodoxdelmarva.org

BULLETIN OF NOVEMBER 13, 2016

A Warm Welcome!

We welcome all of our visitors! It's good to have you with us!

Baptism of Lucas Edward

Today, we have the Baptism of Lucas Edward Padurariu. We congratulate him, his sponsors, Terik Foreman, Aida Vasiliu, his parents Razvan and Adina, and the entire family! May the Lord grant all many years!



Enrollment in the Catechumenate

Today, we congratulate Margaret LoGerfo on her enrollment in the catechumenate. May the Lord continue His blessings upon her as she studies and prepares herself for sacramental reception!



The Nativity Fast

begins November 15th, and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During

this time we should not only modify our diet so we can change our minds and hearts, but we should also seek to avail ourselves of God's forgiveness and grace in the Sacraments of Holy Confession and Communion. Questions? Please see Fr. John.



The Entrance of the Theotokos – November 21st

On November 21st we celebrate how the Virgin Mary was given as a young child by her parents, Ss. Joachim and Anna, to the Temple in dedication to the Lord's service.

Thanksgiving Feast & St. Michael's Party

Sincere appreciation is extended to all those who helped with last Sunday's Thanksgiving Feast and St. Michael's Party! It was a great day and your efforts to make it so did not go unnoticed. May the Lord bless you!



The Church's Account Balance

For the third week in a row the church's account balance is in the red (below zero). This means that checks can't be cashed nor bills paid. The parish council asks that you kindly consider increasing your financial offerings to make up this deficit and return the church to good order. Financial summaries are posted weekly at the bottom of the bulletin and future reports are forthcoming. Questions? Please see Barbara Kaloroumakis, our treasurer, or Deborah Wilson, our senior warden. Thank you!

SUNDAY, NOVEMBER 13TH

21st Sunday After Pentecost

St. John Chrysostom

8:40a.m. Pre-Baptismal Prayers
9:00a.m. Baptismal Div. Liturgy
Coffee Hour

SATURDAY, NOVEMBER 19TH

6:00p.m. Great Vespers

SUNDAY, NOVEMBER 20TH

22nd Sunday After Pentecost

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
7:00p.m. Great Vespers w/ Litiya

MONDAY, NOVEMBER 21ST

Entrance of the Virgin

One of the Twelve Great Feasts

8:40a.m. Hours
9:00p.m. Divine Liturgy

"If you do not find Christ in the beggar at the church door, neither will you find Him in the Chalice!"

St. John Chrysostom

READER SCHEDULE

Sunday, Nov. 20th

George Kaloroumakis

Sunday, Nov. 27th

Daniel Moss



CASH FLOWS THROUGH 10/31/16					CASH FLOWS IN NOVEMBER 2016					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 11/13		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
72,305	68,967	13,429	15,921	-2,491	2,722	6,598	800	0	-3,876	-36	0	0

ADVENT

By VRev. Vladimir Berzonsky

"The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase;" (Isaiah 9:1)

"I understand the significance of the pre-Easter lent, but why do we keep a Lenten season for Christmas, since it's such a joyous occasion?" The woman who made the comment spoke sincerely and her reasoning was correct. What she misunderstood was the purpose of Lenten fasting and spiritual preparation. To so many of our people, fasting and prayers are expressions of sorrow for a rupture in Divine-human relationships, such as was the murder of Jesus Christ.

Primarily, lent is a time for our concentrated preparing for the Kingdom of God's manifestation within us. By freeing ourselves from the things of this world we can better live and experience the Spirit of God dwelling in our souls. It is a time of pilgrimage—a spiritual journey to our true native land which the Lord has prepared for us.

Now it is advent, the time of His coming. Christ is on the way to my world, my city, my house and to me. How will He find it: what will He think of us; will He be pleased?

Ostensibly we are preparing for Christmas. External trappings, translucent, illuminated neon and plastic bubbles pronounce greetings to anybody, and receive about as much notice as the recently discarded cardboard announcements of political candidates. Reluctant consumers dutifully divest the glutted department stores of what everybody knows nobody needs or wants, because it's XMAS. Liquor store registers and corner Santas' hand bells jingle in cacophony. Does this please Him? Is all this

a worthy greeting for Him? Nobody thinks so, and nobody planned it this way; yet it appears we're locked in a social mechanism we hadn't chosen to enter.

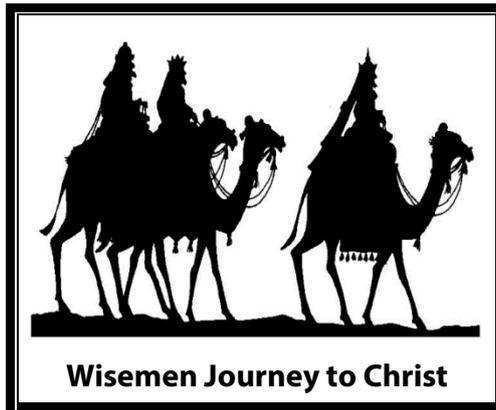
We ought to become serious about freeing ourselves of all the material objects that are idols for so many, promising a happiness they are incapable of fulfilling; if we know that advent is just a time for learning to do without, then capitalist Xmas is a

travesty of Christ's coming. It is in fact the very opposite of self-denial and spiritual preparation for communion with God in Christ. We sense His displeasure. Underneath the tinsel peeks out a sad, selfish and troubled world.

Can it be He'll find even a few who await His coming with hope and longing? Are there

those who, while knowing themselves responsible for the world as it is, yet trust in His promise of another life and prepare themselves for it, while at the same time doing all in their capability to give content and a dimension of true values to this present world?

There were such in every age of the past, and God sought them out from their society: Abraham in Chaldea, Lot in Sodom, Moses in Midian, Elijah at the Cherith wadi and young Mary in Nazareth. While there are such remaining in the world, God's covenant with mankind is not abrogated. To fulfill advent, then, would be to make ourselves like them; a difficult task, but not impossible, for "With God, all things are possible."



ON THE LIVES OF THE SAINTS

By St. Justin Popovich

The Lives of the Saints shows numerous, but always safe paths of salvation, enlightenment, sanctification, transfiguration, Christianization, theosis. They show all the ways with which human nature overcomes sin, passion, death, and the demons. The Lives of the Saints witness to the truth that in the holy Church of Christ, man with the holy mysteries and the holy virtues is transfigured into a "god by grace," into a godman by grace. (cf. 2 Peter 1:4)



A BRIEF CONFESSION BEFORE FATHER CONFESSORS

From the Full Confession of St. Demetrius of Rostov

I confess to the Lord my God and before thee, venerable father, all my countless sins, committed by me unto this very day and hour, in deed, word and thought. I sin daily and hourly by mine ingratitude toward God for His great and countless blessings and benevolent providence over me, a sinner.

I have sinned through: idle talking, judging others, stubbornness, pride, hard-heartedness, envy, anger, slander, inattention, negligence concerning my salvation, carelessness, indifference, impertinence, irritability, despondency, rendering evil for evil, bitterness, disobedience, complaining, self-justification, contradicting others, self-will, being reproachful, gossiping, lying, light-mindedness, tempting others, self-love, ambition, gourmandizing, eating and drinking to excess, vanity, laziness, entertaining unclean thoughts, acquisitiveness, impure glances, absence from divine services because of laziness and carelessness, absent-mindedness at prayer both in church and at home; I have sinned in deed, word thought; in sight, hearing, smell, taste, touch and the rest of my mental and physical senses; of all my sins I repent and beg forgiveness.

(Here one should mention specifically any other sins which may be burdening the soul.)

I also repent and ask forgiveness for all those sins that I have not confessed because of their multitude and my forgetfulness.

Forgive and absolve me, venerable father, and bless me to commune of the holy and life-creating Mysteries of Christ unto the remission of sins and life everlasting.



THE CHURCH, THROUGH THE TEMPLE AND DIVINE SERVICE, ACTS UPON THE ENTIRE MAN

St. John of Kronstadt



Icon of St. John of Kronstadt "The Church, through the temple and Divine service, acts upon the entire man, educates him wholly; acts upon his sight, hearing, smelling, feeling, taste, imagination, mind, and will, by the splendour of the icons and of the whole temple, by the ringing of bells, by the singing of the choir, by the fragrance of the incense, the kissing of the Gospel, of the cross and the holy icons, by the proskynon, the singing, and sweet sound of the readings of the Scriptures."

SAVING HUMILITY THROUGH CONSTRAINT

St. Macarius of Optina

Woe to us in our current times: we now depart from the narrow and sorrowful path leading to eternal life and we seek a happy and peaceful path. But the merciful Lord leads many people from this path, against their will, and places them on the sorrowful one. Through unwanted sorrows and illnesses we draw closer to the Lord, for they humble us by constraint, and humility, when we acquire it, can save us even without works, according to St. Isaac the Syrian.



ENTRY INTO THE TEMPLE OF OUR MOST HOLY LADY MOTHER OF GOD AND EVER VIRGIN MARY

Celebrated on the 21st Day of the Month November

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not Herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, -- said Blessed Jerome, -- how the Most Holy Virgin spent the time of Her youth, -- I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".

But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is made that the holy Empress Helen built a church in honor of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Saint Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God -- foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

Translation by Fr. Stephen Janos from the Moscow Patriarchate texts, the "Reference Book for Clergy-Servers"

